ARTICLES
TO BE
INQVIRED OF
IN THE TRIENNIALL
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM,

By GODS providence, Lord Arch-Bishop of *Canterburie, Primate of all England; and* METROPOLITAN:

In and for the Diocesse of *Lincolne*, during the Suspension of the L. Bishop there; and in the yeere of our LORD GOD 1638. And in the 5th. yeere of his Graces Translation.

Printed at *London*, by *Richard Badger*.
1638.

The Tenour of the Oath, to be miniſtred to the Church-wardens and Side-men.

YOu ſhall ſweare, that you, and every of you, ſhall duly conſider and diligently inquire, of all and every of theſe Articles given you in charge; and that all affection, favour, hatred, hope of reward and gaine, or feare of diſpleaſure, or malice ſet aſide; you ſhall preſent all and every ſuch perſon, that now is, or of late was within your Pariſh, as hath committed any offence, or made any default mentioned in theſe, or any of theſe Articles; or which are vehemently ſuſpected or defamed of any ſuch offence or default: wherein you ſhall deale uprightly and fully; neither preſenting, nor ſparing to preſent any, contrary to truth: having in this action GOD before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So help you GOD, and the holy Contents of this Booke.

Concerning the Church, the Ornaments thereof, and the Churches possessions.

IMprimis, Whether haue you in your seuerall Churches, and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer, both fairely and substantially bound: A Font of stone set vp in the ancient vsuall place: A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laid vpon the same at time of diuine Seruice, and a faire linnen cloth thereon, at the time of the receiuing of the holy Communion: And whether is the same Table placed in such conuenient sort within the Chancell or Church, as hath beene appointed by the Ordinary, as that the Minister may be best heard in his Prayer and Administration, and that the greatest number may communicate. And whether is it so vsed out of time of Diuine Seruice, as is not agreeable to the holy vse of it; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophaner vses: and are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and read them, and other sentences of holy Scripture, written on the wals likewise for that purpose?

2 Whether are the afternoone Sermons, in your seuerall Parishes, turned into Catechising by question and answer; according to the forme prescribed in the Booke of Common Prayer? And whether doth euery Lecturer read Diuine Seruice, according to the Liturgie printed by authority, in his Surplice and Hood, before the Lecture? And whether are His Maiesties Instructions in all things duly obserued?

3 Whether haue you in your said Church or Chappell, a conuenient seat for your Minister to read Seruice in, together with a comely Pulpit set vp in a conuenient place, with a decent cloth or cushion for the same, a comly large Surplice, a faire Communion Cup, with a couer of siluer, a Flagon of siluer, tin, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things, and ornaments necessary for the celebration of Diuine Seruice, and administration of the Sacraments? And whether haue you a strong Chest for Almes for the poore, with three lockes and keyes, and another Chest for keeping the Books, and Ornaments of the Church, and the Register Book? And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe prouided? And is the Mothers Christian name therein registred as well as the Fathers, and a transcript thereof brought in yeerly within one Moneth after the 25 of March into the Lord Bishop of the Diocesse his Register? And whether haue you in your said Church or Chappell, a Table set, of the degrees wherein by Law men are prohibited to marry?

4 Whether are your Church and Chappels, with the Chancels thereof, and your Parsonage or Vicarage house, your Parish Almes-house and Church-house, in good reparations: and are they imployed to godly, and their right holy vses? Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85 Canon, in that behalfe prouided?

Or haue any Patrons or others decayed the Parsonage-houses, and keep a stipendary Priest or Curate in place where an Incumbent should be possessed? Whether is your Church-yard well-fenced with wals, railes, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons haue vsed any thing or place consecrated to holy vse, prophanely or wickedly?

5 Is your Church or Chappell decently paued, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid vp in some fit place, as beseemeth Christians? And is the whole consecrated ground kept free from swine and all other nastinesse, as becommeth the place so dedicated?

6 Whether haue any ancient Monuments or Glasse-windowes been defaced, or any brasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, beene at any time purloyned, and by whom?

7 Whether haue you the Terrier of all the Glebe lands, Meadowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging vnto your Parsonage or Vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the seuerall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid?

1 How many seuerall parcels of Glebe-land, doe you know, or haue you credibly heard to belong vnto your Rectory, Church, Parsonage, Vicarage, &c. and by what Names are they (or any of them) commonly called and knowne; and what yearely rent haue you known or heard to haue beene paid, vnto the Parson, Vicar, or to his or their Assignes, for euery or any of the said parcels?

2 In whose occupation are the said parcels at this present? How much doth each parcell containe by measure of the 16 foot Poale? How is each parcell Butted, on euery part? And who is to repaire the fences on each side thereof?

3 What hedge, ditch, meere, tree, thorne, dole, or distinction is there now, at this present, whereby the said parcels of Church-lands may be apparently knowne and distinguished from the lands of other men, vpon whom they do abutt?

4 What Cart-way, Horse-way, Foot-way, Gates or Stiles do lead from your Parsonage or Vicarage-house, vnto euery of the said parcels of Glebe-land? Declare your knowledge therein.

5 Whether do you know, or haue you credibly heard, that some stiles, gates, hedges, ditch, meere, tree, thorne, or other dole (formerly growing or being) betweene the said parcels of Glebe (or some of them, and the lands of other men) haue beene digged vp, felled downe, destroyed, put by or defaced? And who had the said parcell (so wronged) in occupation, when the said stile, gate, hedge, ditch, meere, tree, thorne, or other ancient dole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

1 Whether doth your Parson, Vicar, or Curate, distinctly and reuerently say Diuine Seruice vpon Sundayes and Holy-dayes, and other dayes appointed to be obserued by the Booke of Common Prayer; as Wednesdayes, and Fridayes, and the Eues of euery Sunday and Holy-day, at fit and vsuall times? And doth he duly obserue the Orders, Rites, and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letany, as also in administring the

Sacraments

Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, churching of women, and all other like Rites and Offices of the Church, in such manner and forme, as in the said Booke of Common Prayer he is inioyned, without any omission or addition. And doth he read the Book of the last Canons yearly, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloak, and not in his Gowne, and whether haue you any Lecturer who will not professe his willingnes and readinesse to take vpon him a Liuing or Benefice, with cure of soules, or who hath refused a Benefice when it hath been offered vnto him?

3 Doth your Minister bid Holy-dayes and Fasting-dayes, as by the Booke of Common Prayer is appointed? And doth he giue warning before-hand to the Parishioners for the receiuing of the holy Communion, as the two and twentieth Canon requireth; and whether he doth administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same, at the least thrice in euery yeere; whereof once at Easter, as by the Booke of Common Prayer is appointed? And doth your Minister receiue the same himselfe, on euery day that he administreth it to others, and vse the words of institution according to the Booke, at euery time that the Bread and Wine is renewed, accordingly as by the prouiso of the 21 Canon is directed: And doth he deliuer the Bread and Wine to euery Communicant seuerally, and kneeling? Whether he hath admitted to the holy Communion any notorious Offender or Schismaticke, contrary to the 26 and 27 Constitutions, or receiued any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publikely infamous for any notorious crime? Doth he vse the signe of the Crosse in Baptisme, or baptize in any Bason, or other Vessell, and not in the vsuall Font; or admit any Father to be Godfather to his owne child, or such who haue not receiued the holy Communion, or baptize any children, that were not borne in the Parish, or wilfully refuse to baptize any infant in his Parish, being in danger, hauing been informed of the weaknesse of the said child; and whether the child dieth through his default without baptisme?

4 Whether hath your Minister married any without a Ring, or without Banes published three seuerall Sundayes or Holy-dayes in time of Diuine Seruice, in the seuerall Churches or Chappels of their seuerall abode, according to the Book of Common Prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Arch-Bishop, the Bishop of the Diocesse, or his Chancellour, or other lawfull Iudge, first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoone, or haue married any in any priuate house, or if the parties be vnder the age of 21 yeeres, before their parents and gouernours haue signified their consent vnto him?

5 Doth he refuse to burie any, which ought to be interred in Christian Buriall, or defer the same longer than he should, or bury any in Christian buriall, which by the constitutions of the Church of England, or Lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed, if yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monethly amongst you at ye least?

7 Doth your Minister (being licensed) preach vsually according to the Canons, either in his owne Cure, or in some other Church or Chappell neere adioyning, where no other Preacher is, and how often he hath beene negligent in that behalfe, & doth he preach standing, and with his hat off? Or whether doth he or his Curate vpon euery Sunday, when there is no Sermon, read an Homily, or some part thereof, according as he ought to do; or in case he be not licensed to preach, doth he take vpon him to

preach

preach or expound the Scriptures in his owne Cure, or elswhere? If so, then you are to present the same, the time and place, when, and where he did it?

8 Doth your Minister vse to pray for the Kings Maiestie, King Charles, and for the Queenes Maiesty, Prince Charles, and all the royall Progenie, with addition of such Stile and Titles as are due to His Highnesse, and exhort the people to obedience to His Maiesty, and all Magistrates in authority vnder Him: And doth he also pray for all Archbishops, Bishops, and other Ecclesiasticall Persons?

9 Is your Minister continually resident vpon his Benefice, and how long time hath he been absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise in case the smalnesse of the liuing cannot find a preaching Minister, doth he preach at both his Benefices vsually?

10 Doth your Minister or Curate serue any more Cures than one: If yea, then what other Cure doth he serue, and how farre are they distant?

11 Doth your Minister or Curate euery Sunday and Holyday, before Euening Prayer, for half an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the ten Commandements, Articles of the Beliefe, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the Book of Common Prayer only? And if he do not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty? And is he carefull to tender all such youth of his Parish as haue beene well instructed in their Catechisme, to be confirmed by the Bishop in his Visitation, or any other conuenient time, as is appointed by the Booke aforesaid?

12 Doth your Minister in the Rogation dayes, go in perambulation of the circuit of the Parish, saying, and vsing the Prayers, Suffrages, and Thanksgiuing to God, appointed by Law, according to his duty, thanking GOD for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

13 Hath your Minister admitted any woman begotten with child in adultery or fornication, to be churched without license of the Ordinary?

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministred the holy Communion in any priuate house, otherwise than by law is allowed?

15 Doth your Minister endeauour and labour diligently to reclaime the Popish Recusants in his Parish from their errours (if there be any such abiding in your Parish.) Or whether is your Parson, Vicar, or Curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

16 Hath your Minister taken vpon him, to appoint any publike or priuate Fasts, Prophesies, or exercises, not approued by Law, or publike Authority, or hath vsed to meet in any priuate house or place, with any person or persons, there to consult how to impeach or deprauе the Booke of Common Prayer, or the Doctrine or Discipline of the Church of England? If yea, then you shall present them all.

17 Hath your Minister staied the publication of any Excommunications or Suspensions, or doth he euery halfe yeere denounce in his Parish Church, all such of his Parish as are excommunicated, and persuere therein without seeking to be absolued, or doth he wittingly and willingly keepe company with such as are excommunicate: And hath he admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

18 Doth

18 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners to giue somwhat, as they can spare, to godly and charitable vses, especially when they make their Testaments?

19 Whether your Minister, or any, hauing taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or vse any other forme of Diuine Seruice than is appointed in the Book of Common Prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocesse, or by any other, and by whom?

21 Doth your Minister vse such decency and comelinesse in his apparell, as by the 47 Canon is enioyned: is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemly for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his Orders by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismatick, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tauernes, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common drunkard, a common gamester, or player at dice, a swearer, or one that applieth himselfe not at his study, or is otherwise offensiue and scandalous to his function or Ministery?

23 Doth your Preacher or Lecturer read Diuine Seruice, before his Sermon or Lecture, and minister the Sacraments twice a yeere, at least, in his owne person, according to the Canons?

24 When any person hath beene dangerously sick in your Parish, hath he neglected to visit him, and when any haue beene parting out of this life, hath he omitted to do his last duty in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons, deliuer such doctrine as tends to obedience, and the edifying of their auditory in faith and religion, without intermedling with matters of State, not fit to be handled in the Pulpit, but to be discussed by the wisdome of His Maiesty and His Counsell? And if you find any faulty herein, you shall present them.

Schoole-Masters.

1 DOth any in your Parish openly or priuately take vpon him to teach Schoole, without license of the Ordinary, and is he conformeable to the Religion now established? And doth he bring his Schollers to the Church, to heare Diuine Seruice and Sermons? And doth he instruct his Schollers in the grounds of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

2 Doth your Schoole-master teach and instruct his youth in any other Catechisme than is allowed by publike authority? And what Catechisme it is that he so teacheth?

3 Is any Liuing or meanes giuen towards the erection or maintenance of any Schoole withholden back, or otherwise imployed, and by whom?

4 Doth any keep Schoole in the Chancell or Church, by which means, that holy place and the Communion Table are many wayes profaned, and the windowes broken?

Parish Clarke and Sextons

1 HAue you a fit Parish Clarke, aged twenty yeares at least, of honest conuersation, able to read and write? Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denied? by whom are they chosen? and whether the said Clarke be approued by the Ordinary? And hath he taken an Oath, as in such cases is fit and

 required:

required: and is he diligent in his Office, and seruiceable to the Minister, and doth he take vpon him to meddle with any thing aboue his Office: as Churching of women, burying the dead, or such like?

2 Doth your Clark or Sexton keep the Church clean, the dores locked at fit times? is any thing lost or spoyled in the Church, through his default? Are the Communion Table, Font, Books, and other Ornaments of the Church kept faire and cleane? Doth he suffer any vnseasonable ringing, or any prophane exercise in your Church? Or doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1 Whether any of your Parishioners, being sixteene yeares of age or vpwards, or others lodging or commonly resorting to any house within your Parish, do wilfully absent themselues from your Parish Church vpon Sundayes and Holy-dayes at Morning and Euening prayers? Or who come late to Church, and depart from Church before Seruice be done vpon the said dayes? Or who do not reuerently behaue themselues during the time of Diuine Seruice, deuoutly kneeling when the generall Confession of sins, the Letany, the ten Commandements, and all Prayers and Collects are read, and vsing all due and lowly reuerence, when the blessed name of the Lord Jesus Christ is mentioned, and standing vp when the Articles of the Beliefe and the holy Gospell are read; or who do couer their heads in ye Church during the time of Diuine Seruice, vnlesse it be in case of necessity, in which case they may weare a night-cap or coife? Or who do giue themselues to babling, talking, or walking, and are not attentiue to heare the Word preached, or read? Whether any of your Parish, being of sixteene yeares of age or vpwards, do not receiue the holy Communion in your Church thrice euery yeere, whereof once at Easter, and whether they do not deuoutly kneele at the receiuing thereof? And whether any hauing diuerse houses of remoue, do shift from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

2 Whether any of your parishioners, being admonished thereof, do not send their children, seruants, and apprentices, to the Minister, to be catechised vpon such Sundayes and Holy-dayes as are appointed? Or whether any of them do refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common Prayer?

3 Whether any of your Parish doe entertaine within their house, any soiourner, common guests, or other persons, who refuse to frequent Diuine Seruice, or receiue the holy Communion, as aforesaid? present their names, their qualities or conditions.

4 What Recusant Papists are there in your Parish, or other Sectaries? present their names, qualities, or conditions: whether they keepe any Schole-master in their house, which commeth not to Church to heare Diuine Seruice, and receiue the Communion? What is his name, and how long hath he taught there, or elswhere?

5 Whether any of the said Popish Recusants, or other Schismaticks, do labour to seduce and withdraw others from the Religion now established? Or instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest seruice or trust, but such as concurre with them in their opinions?

6 How long haue the said Popish Recusants abstained from Diuine Seruice, or from the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, vtter, or disperse any Popish books, or Writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, State, and Gouernment Ecclesiasticall of this Kingdome of England, or keepe any Monuments of Superstition vncancelled or vndefaced?

8 Whether haue you any in your Parish, which heretofore being Popish Recusants or Sectaries, haue since reformed themselues, and come to Church to heare Diuine Seruice, & receiue ye Sacraments; if yea, then who are they? And how long since haue they

they so reformed themselves? And whether they still remaine and abide in that conformity?

9 Is there any in your Parish that refuse to have their children baptized, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes and exceptions do they alledge; or have any married wives refused to come to Church, according to the Booke of Common Prayer, to give God thanks after their child-birth, for their safe deliverance? And whether do any of, or in your Parish, refuse to have their children baptized in your Parish-Church, according to the forme prescribed in the Booke of Common Prayer?

10 Do any of your Parish usually go to other Parish Churches to heare Divine Service or Sermons? Or do they communicate, or baptize their children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making a Schisme or Division (as it were) between the use of publike Prayer and Preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiasticall Conusance do stand excommunicate? present their names, and for what cause they are excommunicated, and how long have they so stood, and what person or persons do wittingly and usually keep them company?

13 Whether any not being in Orders, do execute any Priestly or Ministeriall Office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that having heretofore taken upon him the order of Priest-hood or Deacon, hath since relinquished the same, and lives as a Lay-man neglecting his Vocation?

15 Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or have stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other base or immodest behaviour? Or hath disturbed the Minister in the [illegible] of Divine Service, or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiasticall Conusance?

16 Whether any of, or in your Parish, without consent of the Ordinary, or other lawfull authority, have caused any to do penance, or to be censured or punished for any matter of Ecclesiasticall Conusance, by any Vestry-meetings, or otherwise by their own authority? Or have taken any money or commutation for the same? Present their names that have done it: And who have been so punished? In what manner, and upon what cause?

17 Whether any person in your Parish, do exercise any Trade or Labour, buy or sell, or keep open Shops, or Ware-houses upon any Sunday or Holiday by themselves, their Servants, or Apprentises, or have otherwise prophaned the said dayes, contrary to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Victuallers or other persons, that permit any persons in their houses, to

eate, drink, or play, during the time of divine Service or Sermon, or reading the Homilies, in the forenoone or afternoone, upon those dayes?

18 Whether the fifth day of November be kept holy; and thanksgiving made to God, for his Majesties and this States happy deliverance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any Conventicles or private Congregations, or make or maintaine any Constitutions, agreed upon in any such assemblies? Or any that do write, or publikely or privately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed upon, in Anno 1562. or against the Kings Supremacy, in causes Ecclesiasticall, or against the Oath of Supremacy, or of Allegiance, as pretending the same to be unlawfull, and not warrantable by the Word of God? Or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Government of the Church of England under the Kings most excellent Majestie, by Archbishops, Deanes, Archdeacons, and other Officers of the same: affirming, that the same is repugnant to the word of God, and that the said Ecclesiasticall Officers, are not lawfully ordained? Or whether there be any Authors, Maintainers or favourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or of any other Heresie, or Schisme? present their names.

20 Whether any in your Parish have married within the degrees by Law prohibited, and where, and by whom? And whether any couple in your Parish being lawfully married, live apart one from the other, without due separation by the Law, or any that have been divorced, which keep company with any other at bed or at board?

21 Whether do any persons administer the goods of the dead without lawfull authority, or suppresse the last Will of the dead? Or are there in your Parish any Wills not yet proved, or goods of the dead (dying intestate) left unadministred? By authority in that behalfe, you shall not faile to present the executors and all others faulty therin: and so how many persons being possessed of any goods and chattels, have died within your Parish, since the 1 day of March 1637.

22 Whether any with-hold the Stock of the Church, or any goods, or other things, given to good and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions, and goods of the same, be ordered and disposed of as they should be? And do the Masters, Governours, Fellowes, and others of the said Houses and Corporations, behave and demeane themselves according to the godly Ordinances and Statutes of their severall Foundations?

24 Whether have you any in your parish to your knowledge, or by common fame or report, which have committed adultery, fornication, or incest: or any which have impudently bragged or boasted, that he or they have lived incontinently with any person or persons whatsoever: or any that have attempted the chastity of any woman, or solicited any Woman to have the carnall knowledge of her body, or which are commonly

reputed

reputed to be common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and lascivious Talkers, Usurers, Symoniacall persons, Bawdes, or harbourers of Women with childe, which be unmarried, or conveying or suffering them to go away before they have made satisfaction to the Church, or any that have heretofore been presented, or suspected of any the foresaid crimes, have for that cause departed your Parish, and are now returned again? Or any which have used any Inchantments, Sorceries, Incantations, or Witchcrafts, which are not made felony by the Statutes of this Realme, or any which have committed any periury in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which have committed any forgery, punishable by the Ecclesiasticall Lawes, and the procurers and abettors of the said offences: you shall truely present the names of all, and singular the said offenders, and with whom they have committed the said offences, in case they have not been publikely punished to your knowledge for the same crimes?

25 Whether have any in your Parish erected any Seats in the open or common Allies of the Church; in or without the authority of your Ordinary, or in any undecent place of the Church, or Chancell, and what Seats be there in your Church or Chancell, of unusuall height, viz. above foure foot high; and who sit in the same?

Physicions, Chirurgions, and Midwives.

26 HOw many Physitions, Chirurgions, or Mid-wives, have you in your Parish? How long have they used their severall Sciences or Offices, and by what authority? And how have they demeaned themselves therein, and of what skill are they accounted to be in their profession?

Touching the Church-wardens and Side-men.

1 WHether you and the Church-wardens, Quest-men, or Side-men, from time to time, do, and have done their diligence, in not suffering any idle person to abide either in the Church-yard or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare divine Service, or to depart, and not disturbe such as be hearers there? And whether they have, and you do diligently see the Parishioners duly resort to the Church every Sunday and Holiday, and there to remaine during divine Service and Sermon? And whether you or your predecessors, Churchwardens there, suffer any Playes, Feasts, Drinkings, or any other prophane usages, to be kept in your Church, Chappell, or Church-yards, or have suffered to your and their uttermost power endevour, any person or persons to be tipling or drinking in any Inne or Victualling house in your Parish, during the time of divine Service or Sermon, on Sundayes and Holidayes?

2 Whether, and how often have you admitted any to preach within your Church or Chappell, which was not known to you to be sufficiently licenced? And whether you together with your Minister, have not taken diligent heed and care, that every Parishioner being of sixteen yeares of age or upwards, have received thrice every yeare, as afore said: and also that no stranger have usually come to your Church, from their own Parish Church?

3 Whether have there been provided against every Communion, a sufficient quan-

tity of fine white Bread, and good and wholesome Wine for the Communicants that shall receive? And whether that Wine be brought in a cleane and sweet standing-pot of Pewter, or other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners? And have the late Church-wardens given up a just account for their time, and delivered to their Successors by Bill indented the money, & other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully distributed to the use of the poore?

5 Whether do you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether every Preacher do subscribe his name, and of whom he had his License?

6 Whether any do trouble or molest you for doing your duties?

7 Whether there be any Legacies with-holden given to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testators? In whose hands it is, by whom it was given, and by whom it is with-holden?

8 Do you know of any thing that hath been complained of, that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

1 WHether do you know or have heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for winking at, or sparing to punish any person for any offence of Ecclesiasticall Conusance, or for suppressing or concealing of any Excommunication, or any other Ecclesiasticall Censure, of, or against any Recusant, or any other offendor in the cases aforesaid? What summe of money, or other consideration hath been received or promised, by, or to any of them in that respect, by whom, and with whom?

2 Hath any person within your Parish, paid, or promised any summe of money, or other reward, for Commutation of pennance, for any crime of Ecclesiasticall Conusance? If so, then with whom? When, and for what, and how hath the same been imployed?

3 Are your Ecclesiasticall Judges and their Substitutes Masters of Arts, or Batchelors of the Lawes at the least, learned and practised in the Civill and Ecclesiasticall Lawes: Men of good life and fame, zealously affected in Religion, and just and upright in executing their Offices? Have they heard any matter of Office privately in their Chambers, without their sworne Registers, or their Deputies presence?

4 Do ye know, or have you heard, that any Ecclesiasticall Judge, Officer, or Minister, hath received or takn any extraordinary fees, or other rewards or promises, by any wayes or meanes, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that have dyed intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more than to another: or for allowing larger and unreasonable accounts, made by Executors or Administrators: or for giving them Quietus est, or discharges, without Inventory or account, to defraud Creditors, Legataries, or those who are to have portions. And what summes of money do you know,

know, or have you heard, that any Ecclesiasticall Judge or Officer hath taken out of the state of any dying intestate, upon pretence to bestow the same in pios usus: and how have the same been bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiasticall Jurisdiction within this your Dioces: Or any Advocate, Register, Procter, Clarkes, Apparators, or other Minister belonging to the same Ecclesiasticall Courts, exacted or taken by any wayes or means, directly or indirectly, extraordinarie or greater Fees than are due and accustomed? And whether is there a Table for the Rates of all Fees, set up in their severall Courts and Offices? And whether they have sent or suffered any Processe to go out of the Ecclesiasticall Courts otherwise than by law they ought? Or have they taken upon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselues in their Offices, contrary to the Law and Canons in that behalfe provided?

6 What number of Apparators have every severall Judge Ecclesiasticall? And wherein, and in what manner is the Countrey overburthened by them? And wherein have they caused or summoned any to appeare in the said Courts, without a presentment or citation first had? Or whether have they threatned any to prosecute them in the said Courts if they would not give them some rewards, and what bribes in that behalfe have they taken?

7 What reward or fees hath any of the Apparators taken, to save the journeyes to the Ecclesiasticall Court, of any persons, and what (after composition so made) have they or any of them taken and received, and what acquittance or discharge have they given or promised them?

If you know of any other default or crime of Ecclesiasticall Conusance, you are to present the same by vertue of your Oathes?

The Minister of every Parish, may joyne in presentment with the Church-wardens and Sidemen, and if they will not present, the Minister may present the defaults and crimes aforesaid: and there must be severall presentments made to every severall Article: And the Minister, Church-wardens, and Sworne-men, are to meet and conferre about the said presentments, and answering of every of the aforesaid Articles?

FINIS.